

3. They constructed^a for the E^hASATYAS_?
a iiniver-

and easy ear_? and a cow
yielding milk/

4. The RIBHUS_? uttering unfailing
prayers_?^b en-
dowed with rectitude, and succeeding⁰
(in all pious
acts), made* their (aged) parents young.

5. RIBHITS, the exhilarating juices are
offered to

priated, or accepted, the sacrifice offered (which, last
word is
understood), with the usual implements and
observances (*sami-
Ikih, ceremoniis*); as *Say ana, grajiachamm
idmishpddanaritpaih
Kar/nalMr, yajnam, asmadiyam dsafa (vydptavantah)*,
they have
pervaded (or accepted) our sacrifice[^] performed
with those acts
which are executed by the means of tongs, ladles,
and other
(utensils employed in making oblations). The
expression may₃
perhaps, obscurely intimate the invention of the
implements so
used, by the *RilJius*; their modification of one of
which, at least,
is subsequently referred to (v. 8), while other
expressions imply
mechanical skill.

^a *Tafahan*, for *atahhan*; literally, they chipped, or
fabricated.

So, in the preceding verse, they carved (*tetafelwih*)
Indm's horses.
There, it is said, they did so mentally (*manasa*); but,
m this verse,
there is no such qualification; and the meaning
of the verb
implies mechanical formation. The *EMus* may
have been the
first to attempt the bodily representation of these
appendages of
fndra and the *Aswins*.

^b *Satyamantrdh*, having, or repeating, true
prayers, i.e., which
V/cre certain of obtaining the objects prayed for.

There is some
vaiiety in the renderings, here, also; but it was
scarcely necessary,
as the meaning is clear enough.

^c *Yiskti*, for *msMayah*: according to the
Scholiast, *vydpti-*
yv&tdh, in which *vy&pti* means, encountering no
opposition in all
acts,, through-the efficacy of their true or infallible
mantras.

^d *Ahrata*, from *kr-i*, to make, generally;
not, as before,
to make mechanically.